

# The Charleston Advocate.

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CHARLESTON, S. C., JUNE 1, 1867.

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## How should the Rebel President be treated?

On a day of last week the papers reported the appearance of Jefferson Davis before a court in Richmond, a brief judicial process, and his liberation on bail; his passage out of the court and to his hotel amid the huzzas of his rebel friends and the waving of handkerchiefs from windows by rebel women; Horace Greeley figuring meanwhile in the scene as the first on the list of those who testified him, and as prominent in the court. On the next day, the same papers announce that while a northern statesman was using the fundamental right of American citizenship—freedom of speech—in Mobile, a mob broke up his audience, firing in upon it with pistols and muskets, killing several persons and wounding more, and dispersing the assembly.

Such are the scenes we still witness in the desolated South. Meanwhile hundreds of thousands of the best sons of northern families sleep on unavenged in their patriotic graves throughout the rebel territory. Some assassins, some prison-keepers, have been brought to justice in vindication of the laws; not one of the leaders of the great crime, not one really responsible man, has been brought to condign punishment. The politicians, the administrators of the country, have these matters in hand to the people look on and wonder. Their eyes dim with weeping for their dead, their hearts with anguish for their living.

And yet, the great heart and conscience of the people remember an old saying, and begin to demand what is the significance and what the moral consequence of this and that of "polity?"

We are not among those who demand blood as atonement for the great wrongs of the rebellion against not only the country but humanity. We ask not for the death of Jefferson Davis, or of any other of the capital culprits; but we do demand, in the name of the American people and of the moral sense of the Christian world, that the institutions of justice and law be respected, that treason be made odious, and future traitors be warned.

No loyal citizen doubts the treason of

Jefferson Davis. There was but one course for the country in respect to his case which could be compatible with the dignity of the laws and the public safety. That course was a fair trial by the public tribunals, a verdict of guilty, and the pronouncement of the sentence of the law, the sentence of death. The "polity" of mercy could then intervene; the crime, unparalleled, would then have been branded, the laws vindicated, (for merciful intervention is itself lawful,) the public conscience left unperverted, and future traitors warned. Nothing of the kind has been done?

But what has been done, and what must be its consequence? What else has been done but a virtual perversion with the most solemn law of the land, a practical evasion of it at every possible point? What future traitor can find, in the whole history of the rebellion, a single direct warning? And we may have future traitors. Uncommonplace demands may be made it expedient to raise the flag of revolt some of these days, in the capital, or in some of the remote sections of the land. They may denigrate the danger of the experiment; they may reason that though the rank and file of their followers may perish, and their meanest subordinates die on the gallows, they, as leaders, will be safe, if even bad comes to worst, and that truckling opponents will stand up, purse in hand, in the courts of the nation, between them and the terrible sword of public justice. This, we affirm, must be the consequence of such a policy. The American people may have to me the day of this Richmond farce. Had the laws taken their course at Richmond, had Davis been borne from the tribunal to prison, sentenced to die as the laws demand, though pardoned the next week, no future traitor could fail to recall the deed, and to reason justly that a second crime of the kind might not find similar clemency among a thoughtful people. Reconstruction is going on prosperously, we are expressly grateful for the past; but the history of the rebellion is closing with examples of the reckless disregard of law and of wholesome policy, which threaten national demoralization more fearful than the war from which we have emerged. We are sure that the people cannot approve these ill-considered measures. In their workshops, homes, and sanctuaries, they are thinking and feeling deeply about them. Their opinion should be uttered in some way. They should not, they will not be willing that the supreme law of their government shall be ignored or perverted. In the case of this greatest criminal of modern history, they call not for his blood, but they do demand, not merely in the name of their dead, but of the living, of their children and children's children, that at least the forms of law shall be respected, and that the head of the rebellion be properly labeled before all the world.

—Christian Advocate.

## Fishers of Men.

Henry Ward Beecher, gets off some good practical hints on the question of who should preach the gospel? In using men for our work in the South, we are obliged to select the best fishers, and we find there are many of our uneducated colored brethren who can catch fish. The idea is thus illustrated by Mr. Beecher:

A man goes forth with a splendid jointed rod, a long, silken line, an exquisite and glittering reel, and all manner of curious baits, and walks with full confidence of success to the appointed brook where fish should be taken. And his first throw is into a tree. He gathers back his line, and his second throw is into a bush. He gathers back his line again, and his third throw is into the mud on the opposite bank. And he loses his hooks, and snaps his line, and gets all manner of things except fish. And he is angry to think that one so eminently fit, one so thoroughly furnished, one so specially ornamented should fail in his mission. On the other hand a poor, plain, working-man, that has toiled

through his appointed hours, and needs something for his table, goes to the first bush and cuts him a pole, and takes a piece of twine for a line, and puts on the commonest kind of a hook, and goes to the brook, and drops the hook into the water, and instantly he gets a bite, and pulls out a fish. He throws his line again, and immediately he gets another bite, and pulls out another fish. A man standing by says, "He ought not to have caught those fish; he was not appointed to do it." But he did catch them; and I say that the man who can catch fish ought to fish, and that the man who can not ought not to. Now, to want to preach, and to be able to do it successfully, fits a man to be a preacher; and if ten thousand apostles, in rows as long as from here to the celestial gate, should refuse to give a man permission to preach, yet, if he has the desire and the ability, he is called, and he is ordained, to be a preacher.

## Our Platform.

The 9th article of our Platform reads, "That it is just and proper \* \* \* that no expropriation or poll tax should ever be levied in this State."

There are two reasons why this plank should be stricken from our platform, that are so grave and self-evident that I venture to consider them, in the hope that those of my colleagues who supported this article may seriously consider the bad effects it may have, if allowed to stand, upon the weal of the commonwealth.

First, I will briefly consider its "justice," and here it will be necessary to go back to the first principles of government. All government is based, or is supposed to be based, on the mutual understanding between the governed and the governed; that is, the latter consent to support the government, while the former agree to protect the governed. These mutual agreements not only include physical, but also pecuniary support. The voter who has no personal or real estate property subject to taxation, is as much a party to this mutual agreement referred to, as he who possesses thousands of dollars in taxable property; from the fact that the former receives his share of the benefit conferred, and the conferring of a benefit always implies an obligation in return.

Now this obligation may be either physical or pecuniary, according to what the government creditor mostly stands bound off; and as our creditor—the commonwealth of South Carolina—most stands in need of pecuniary support, it is *just* that she should demand it, as well as for us to obey. The debt laid down by the ancient Romans, that not only the property but the life of every citizen belonged to the state when Rome demands it, is one that we moderns do not, and cannot wholly dispense with. How much more valuable is life than "the almighty dollar?" a few thousands of which our beloved state requires by way of capitation or poll tax.

"It is proper." Let us also consider this assertion. According to the census of 1860, the population of this state was 703,320; of which number it is supposed that 100,000 are non-voters; and of this number not more than *one fourth* are possessed of any taxable property; so that expropriating the capitation tax, we find that *three fourths* of the freemen of South Carolina, or 75,000 voters, would, while receiving all the benefits accruing from governmental protection, be exempted from rendering the latter any pecuniary support! Nor is the argument which has been preferred against this tax, viz: the corruption of the ballot box, tenable; for it might with equal relevancy be applied to general taxation, or the taxation of penurious persons who might be supposed to value their money more than the purity of the ballot; and thus the argument, if it proves anything, proves too much.

But, beside these considerations, we have declared in Article 11, that the poor and destitute, those aged and infirm persons, houseless and homeless,

and past labor should be provided for at the expense of the state. According to the present ratio of the tax, the Treasury by this wholesale indulgence would be impoverished in the amount of \$150,000! a sum that will be quite sufficient to carry the humane provisions of the 11th article into effect. And gentlemen of the Convention, say, *how* are the necessities of laborers to be met? May not contingencies arise which will tax the financial ability of the Legislature to provide against? and in five is it "proper" for us to impose upon the Legislature the humane discharge of the duty we owe to the "infirm people" who are "houseless and homeless" while we in the preceding article withhold from them the means necessary to the discharge of this duty?

Think, preparatory to the Columbia Convention.

L. S. LANGLEY.

Beaufort, S. C., May 14, 1867.

## A Glorious Future.

Livingstone's Zambesi and its tributaries; Baker's Sources of the White Nile, and Du Chail's Visit to Ashango Land have our attention to three different portions of the vast Continent of Africa. These distinguished explorers agree in one sad picture of the misery and degradation of the native populations; a condition, in large measure, the result of contact with the civilization of Europe. The commerce upon the coasts—run and the slave trade—are felt thousands of miles away in the interior, "making night hideous" with the shrieks of murdered men, and the cries of women and children driven from their blazing huts. The flag of some Christian nation, seen afar off, is a mockery to the natives.

These expeditions have made known districts of boundless capabilities, ascertained the existence of a very large population in the interior, neither deficient in the virtue of industry, nor incapable of social improvement; and that among their chiefs are men of the most kindly manners, humane dispositions and generous aspirations, anxious for a higher civilization than has yet dawned upon that benighted country.

Why should not all Africa—not by any means the sandy deserts that used to be thought, but as rich and fair as any land on the globe—be peopled by industrious and peaceful tribes, worshipping the God of love, and adorning the doctrine of Christ their Saviour? The promise of her renovation through the power of the gospel still stands, and the results that have followed its faithful promulgation, are the sure pledges of its fulfillment, and the promise of a glorious future.

On the Western coast alone, within the last thirty years, some two hundred Christian churches have been organized, and upwards of fifty thousand hopeful converts have been gathered into those churches. Two hundred schools, several seminaries, and a college at Monrovia, are in operation, and not less than twenty thousand native youths are receiving a Christian training in those institutions at the present day. Thirty different dialects have been studied out and reduced to writing, into most of which large portions of sacred scripture, as well as other religious books, have been translated, printed and circulated among the people; and it is believed that some knowledge of the Christian salvation has been brought within the reach of five millions of immortal beings who had never before heard of the blessed name of the Saviour.

Bright Christian lights now begin to blaze up at intervals, along a line of sea coast of three thousand miles, where unbroken night formerly reigned. The British Colony of Sierra Leone, and the Republic of Liberia, the result of American benevolence and negro capacity, are the most prominent centres of influence. On the banks of the far famed Niger, a native African Episcopal Bishop, once a poor slave boy, but rescued, educated and converted, now presides,

with an efficient ministry of his own sable countrymen. At old Calabar, the spirit of God has been poured out in an especial manner, and on the heights of Sierra del Crystal Mountains, the gospel has been proclaimed to tribes who were unknown to the civilized world until within a few years past.

Pressing as are the calls for the labors of earnest, educated, Christian freedmen among their own people in this country, the call from Africa is yet more pressing; while colored men have an advantage over other missionaries which it seems especially desirable to employ. Let them join in hastening the early triumphs of the Redeemer's Kingdom. The Africa of the future is Africa filled with schools and churches, and the richest fruits of a Christian civilization.

## A God.

BY MARY LOUIS CHILWOOD.

If a pilgrim has been shadowed  
By a tree that I have nursed;  
If a cup of clear cold water,  
I have raised to lips athirst;  
If I've planted one sweet flower  
By an else too barren way;  
If I've whispered in the midnight  
One sweet word to tell of day;  
If in one poor bleeding bosom  
I, a woe-swept chord have stilled;  
If a dark and restless spirit  
I with hope of heaven have filled;  
If I've made for life's hard battle  
One faint heart grow brave and strong—  
Then, my God, I thank thee, bless thee,  
For the precious gift of song.

MONUMENT TO THE FOUNDER OF AMERICAN METHODISM.—At the recent session of the Troy Annual Conference, a committee was appointed to raise the necessary funds and erect a monument to the memory of Phillip Embury, the founder of this man now lie in a beautiful cemetery in the pleasant village of Cambridge, Washington county. A hundred years ago, in his own house in New York, he organized the first Methodist society in America. He also erected with his own hands the first Methodist church in this country, and ministered in its pulpit until a regularly organized clergyman was sent from England. Then he moved into the section of the State which is now Washington county, and while at work in the field with a scythe injured himself so that he died of the wound. For a long time the whereabouts of his grave was uncertain, but twenty years ago it was brought to light, and the remains removed to the burial ground of Ashgrove Church, which then stood in the town of Salem, and last year, when the Conference held its session at Cambridge, the bones were exhumed, and with fitting ceremony, conducted by Bishop James, deposited in their present resting place. Now it is proposed by the Conference to erect over them a monument worthy of the man, and one which will point out his grave to the children of the Church for generations to come.—Troy Times.

## A Child's Philosophy.

A little girl of five, on hearing it announced that a day of thanksgiving had been appointed, and that there would be service in the church, supposed that if there was to be preaching there would also be the usual Sabbath school session. Being told that it would not be held, she burst into tears, and exclaimed, "I don't think much of the Governor or the President either, to go to work and make a Sunday, and leave out the best part of it."

At one of the mass meetings in Georgia, a colored speaker followed up Herschel V. Johnson in this sharp style:

"If Governor Johnson is really your friend, and wishes to see all the people prosper, why don't he accept the Reconstruction and Supplemental bill? There is a reason that he should be thankful that he has the privilege of coming here to-day to speak to you and to advise you. He has reason to be thankful because he has not been hung."

[For the Advocate.]

## The Republican Party.

The recent acts of Congress for the efficient government, and speedy reconstruction of the States recently in rebellion against the government are measures looking to the restoration of the Union in the spirit of justice and upon the basis of equality. Slavery has passed away, and it only remains to destroy its spirit and to crush the institutions which it established and nurtured. The Republican party expects and desires the restoration of the Union, but upon such terms and conditions only as shall render it impossible for its enemies to renew the civil war or to involve the country in sectional strife. It will be true to its friends in the South without regard to color or previous condition. The Republican party is the party of freedom and progress. It is its purpose to aid in securing for the South freedom of speech, a free press, and a system of free school. These desirable results will be sought through the action of Congress as far as possible; but our main reliance must be upon the wisdom and virtue of the people of the respective States. By the acts of the 2d of March, and of the 25th of March, 1866, provision is made for the enjoyment of the right of voting by all male citizens, twenty-one years of age, except those who have been convicted of felony and a small class of rebels who are excluded from office by the third article of the proposed amendment to the Constitution of the United States.

The negroes of the South by the measures of the Republican party, as expressed in these acts of Congress, are elevated to the full and equal rights of citizens of the States to which they belong, and of the country which hereafter will recognize color. The nation's gratitude to the negro race for services rendered during the late war; the negro race is indebted to the country, controlled in its policy by the Republican party, for the emancipation of the race from slavery, and now, by these acts of Congress, for its elevation to a position of equality. From these reciprocal services arise mutual obligations.

The nation can no longer hesitate. It will at once, and freely, concede to the colored race every political and public right that is enjoyed by any class of citizens. The negroes, on their side, cannot hesitate to support the party and the principles by whose labors and influence their redemption has been accomplished. Thus, by this natural and necessary union of forces in the South and throughout the whole country, peace, progress, and prosperity are secured.

Nor is there in these suggestions any food for hostility between the races. The wants of a black man and the wants of a white man are precisely the same; their interests are the same. Especially is this true of the laboring classes. The laboring man, whether white or black, needs the protection of law. He needs the ballot as the means by which he secures equal laws and the just administration of them. By the ballot he rebukes or rejects unfaithful public servants. By the ballot he arraigns and condemns corrupt or tyrannical judges. By the ballot he organizes and maintains schools for the education of his children, and inspires the police and magistrates with due respect for his personal and family rights. While the measures of Congress extend this great right to a new and numerous class of men, there is no invasion of the rights of others. The white people of the South, with a few exceptions, comparatively, are to enjoy just and equal political rights and privileges. Freedom has been given to the North unexampled prosperity and constantly increasing wealth and power. Freedom and free institutions will secure for the South the same results; but there must be co-operation of the races, and there must be co-operation upon the principles which prevail in the North, and to which the Republican party is fully committed. For more than two hundred years the slaveholding aristocracy of the South originated its policy